

The Light-House.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

FAITH—IMPORTANCE OF.

FOR by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.—Eph. 2: 8.

For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.—1 John 5: 4, 10.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

HOW FAITH COMES.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20: 31.

So then, faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

FAITH ALONE NOT SUFFICIENT.

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.—Acts 8: 12.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith

by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?—James 2: 14, 17-20.

Ye see then how that by works a man is justified, and not by faith only. James 2: 24.

BAPTISM.

Its Design.—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Pet. 3: 21.

For as many of you as have been baptized into Christ, have put on Christ.—Gal. 3: 27.

A Washing.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10: 22.

That he might sanctify and cleanse it with the washing of water by the word.—Eph. 5: 26.

A Burial.—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

Where Administered.—And were baptized of him in Jordan, confessing their sins.—Matt. 3: 6.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.—Mark 1: 5, 9.

And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized.—John 3: 23:

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him.—Acts 8: 38.

The Mode.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19. (See tract “Ten Reasons for Trine Immersion.”)

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom 6: 5.

FEET-WASHING.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily: I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—John 13: 12-17.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently

followed every good work.—1 Tim. 5: 9, 10. See Tract on Feet-washing.*

THE LORD'S SUPPER.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.—Matt. 26: 26.

And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dip-peth with me in the dish.—Mark 14: 18-20.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22: 20.

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.—1 Cor. 11: 20, 21, 25. See tract on Lord's Supper.*

THE COMMUNION.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. 10: 16.

TIME OF SUPPER AND COMMUNION.

He then, having received the sop, went immediately out: and it was night.—John 13: 30.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread.—2 Cor. 11: 23.

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THE SUPPER NOT THE PASSOVER.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.—John 18: 28.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.—John 13: 1.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! John 19: 14.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. There laid they Jesus therefore, because of the Jews' preparation day: for the sepulchre was nigh at hand.—John 19: 31, 42.

HOLY KISS.

Salute one another with with an holy kiss. The churches of Christ salute you.—Rom. 16: 16.

All the brethren greet you. Greet ye one another with an holy kiss.—1 Cor. 16: 20.

Greet one another with an holy kiss.—2 Cor. 13: 12.

Greet all the brethren with an holy kiss.—1 Thess. 5: 26.

Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.—1 Pet. 5: 14.

ANOINTING THE SICK.

Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.—James 5: 14.

AGAINST GOING TO LAW.

But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault

among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?—1 Cor. 6: 6, 7.

THE BETTER WAY.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. 18: 15-17.

OATHS PROHIBITED.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—Matt. 5: 33-37.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation.—James 5: 12.

NON-RESISTANCE.

Ye have heard that it hath been said, An eye for an eye, and a tooth for tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy

cloak also. And whosoever shall compel thee to go a mile, go with him twain. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matt. 5: 38-41, 43, 44.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.—Matt. 26: 52.

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.—Luke 6: 27-29.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—John 18: 36.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12: 19-21.

THE COVERING.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.—1 Cor. 11: 4-7.

Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.—1 Cor. 11: 13-15.

NON-CONFORMITY.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12: 2.

Set your affections on things above, not on things on the earth.—Col. 3: 2, 3.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 John 2: 15, 16.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.—1 Tim. 2: 9.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.—1 Pet. 3: 3.

SECRET AND OATH-BOUND SOCIETIES.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John 18: 20.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—2 Cor. 6: 14, 15.

See oaths, Matt. 5: 34; James 5: 12.

REWARD.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22: 14.

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